Surára
Pakidái

/76 cont./

224 relatively infrequently, for the most part only when they stay in the vicinity of a maloka and thus constitute a danger for human
224 beings. Only the meat of the maracajá (Felis pardalis Neuw.) is
262 eaten. For some hunters, however, pride in killing such animals plays a role, for finishing off a jaguar, especially the black one, gives him greater esteem. -- Snakes, which are very numerous here because of the considerable dampness, are killed with a stick. If a surucucu (Lachesis muta L.) -- perefma -- (Surára word) -- peléma -- (Pakidái word), the largest and most dangerous poisonous snake of South America, is killed, then the joy is especially great. The head is cut off, and every family gets a piece of the snake's body, which is cooked with other meat. It has an agree-
[151] able taste and reminded me of eel. The Surára and Pakidái also
[825] believe, however, that every person who has eaten the meat of a surucucu will never be bitten by any other poisonous snake. The sucuriju (Eunectes murinus) -- uaikonyá -- and the jibóia-vermelha (Epicrates cenchris) -- oatá -- are also eaten with relish. The jararaca (Lachesis sp.) -- karihirimá --, the papaova (Spilotes sp.) -- karimatá --, and the cobra-coral (Elaps corallinus Wied.) -- huamoxíka --, on the other hand, are never eaten. -- Now and then a cayman (Caiman sclerops Schneid.) -- ihuá -- or a lizard -- xaraimá -- are killed with a stick, and sometimes the hunter, but more often his dog, discovers in the forest a jabuti (Testudo tabulata Woelb.) -- totorí --, whose meat is also very tender and tasty; /77/ it does not come up to that of the water turtle, how-
[225] ever. Yet, of the numerous species which inhabit the Demini, Aracá, and their tributaries, the Surára and Pakidái catch only the peremã -- talmã --, and, to be sure, they seize it in shallow water with their hands.

• 223 Bird hunting requires special training. That is why even
[868] boys are encouraged to kill as many small birds as possible, so that later on they will be good hunters.

The following birds are most frequently hunted, on account of both their meat and their feathers: mutum (Crax sp.) -- parurí --, urumutum (Crax sp.) -- katará --, mutum cavalo (Mitu mitu L.) -- katauri --, jacamim (Psophia crepitans L.) -- nhapfn --, cujubim

/77 cont./

223 (Pipile pipile cajubi Pelz.) -- maraxí --, jacu (Penelope sp.) -- kuremá --, japim (Cacicus cela L.) -- anhakoramá --, inambu (Crypturellus sp.) -- rororôme --, inambu-relógio (Crypturellus strigulosus Temm.) -- honamá --, toucan (Rhamphastus sp.) -- mahebé --, arara vermelha (Ara macao L.) arakaké -- arara amarela (Ara ararauna L.) -- maracanã --, papagaio moleiro (Amazona sp.) -- xeraxeramakó --, papagaio curica (Amazona sp.) -- xeraxerá --, garça branca (Casmerodius albus egretta Gm) -- korihená.

[825] [353] The gavião-real (Thrasaetus harpyia L.) -- nonexí -- is killed for magical reasons, because it is believed that there is concealed in it a hostile medicine man who brings sickness and [237] other disasters. Its down feathers are glued into the hair by the men as trophies (see p. 95); the meat is discarded. The gavião-caipira (Hypomorphnus urubitinga urubitinga Gm) -- nonexipéke -- is also killed only for its feathers, which serve the men as upper-arm ornaments.

[825] They never shoot at the urubus (Cathartes foetens, Cathartes aura, etc.) -- uatubá --, for they are glad that they remove the refuse.

224 In conclusion it should be mentioned that traps are unknown to the Surára and Pakidái (353).

353. There is a corresponding statement by Zerries about the Waiká (Zerries, 1956b, p. 151).

[622] If the hunter has killed a small animal, he may keep this booty for himself and his family, but he often gives the chief a roasted or boiled piece of it. A big-game animal, on the other hand, is divided up under the chief's supervision, and each family gets a piece of meat. This communal feeling is very strongly marked, and no member of the tribe would ever violate it.

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226 They also fish, but fishing takes second place and is much less important than hunting.

222 241 Other important sources of food are wild fruits and vegetables, which they frequently obtain. Many local groups devote themselves to agriculture, which they carry on in rudimentary fashion and which they adopt from their Caribe neighbors, but for many groups the products of the earth constitute at present a primary food base.

224 The men prefer to go out hunting at dawn or in the afternoon before the sun sets. During the morning they spy on the game as it comes to drink water or to look for food in the places [223] known by the hunter. In the afternoon the Sanemá hunts birds when they return to the trees to spend the night hidden among the leaves.

The men commonly go out alone, sometimes with a com- [789] panion, or in small parties. They walk with great care, without [826] making any noise, and they believe that in a moment of great danger they can develop such power in their necks that it lifts them above the ground and they fly to the height of the trees.

224 /205/ The hunters prepare themselves in various ways for 777 their work. If one of them has had bad luck, he tries to rid 826 himself of the "dark blood," the cause of his poor aim. He [237] achieves this by piercing, by means of a ray-fish sting, the muscles of the arm or by making small incisions on the forearm. [841] "Dark blood" is produced in the body of a man when a woman during menstruation touches the hunter or one of his weapons, or also when a woman in this condition has eaten any of the game hunted by him.

224 A good hunter does not eat any of his own catch in order not 262 to lose good luck or to miss when he shoots. He eats the game [777] of his companion; of the animals caught by him he only asks for the skull and the ribs, which he carefully keeps in certain places near the rancheria or in his house. They are exhibited [554] there in order to augment his prestige as a skillful hunter, on which depend many aspects of his social life, such as, for example, obtaining a second wife.

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224 825 part on his dog. The hunter must also know a great variety of calls for attracting the animals and birds and, above all, know which arrow to shoot in order to kill the animal which may come in answer to his call.

224 775 All this and a great deal more about which we are ignorant must be learned by the Sanemá hunter in order to have the benefit of his knowledge not only on earth but also in the world of Omao after his death. An expert hunter continues to be one in "heaven" and there he will have the opportunity of recompensing Omao for the benevolence showed him during his earthly life.

224 The Sanemá hunt with bow and arrows. Usually each man carries with him, in addition to his bow, five arrows and a quiver with various types of points.

[415] [372] The quiver, made of bamboo, is carried, hanging by means of a bejuco, from the neck, on the chest, or across the back. In most cases they carry, tied to the same quiver, some small sticks with which to kindle fire. In the forest they pull out with extraordinary speed the point best suited to kill the animal which comes within range, and it is surprising with what dexterity and speed they can shoot one or several arrows.

If there are several hunters surrounding a pack of peccaries or a group of monkeys, the booty belongs to the one who kills it.

It seems that the Sanemá of the Erebato also use a kind of trap (Schwippgalgenfalle), particularly to capture the lapa /paca/ or deer (20).

20. It would seem that this trap reflects a cultural borrowing among the Sanemá, since the Surará, Pakidai (Becher, 1960, p. 77), and Waica (Zerries, 1956c, p. 151) do not have it.

● 223 In order to catch birds, the hunter climbs up into a very high tree and hides there behind some thick branches. He attracts the birds with whistles, and, when they are near, he shoots them; a companion waits at the foot of the tree for the prey's fall, in

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223 order to pick it up. As a result of his expertness in hunting, he knows the trees in which the birds gather to spend the night. The man, using palm leaves and bejucos, carefully prepares a blind with the sure hope that, by means of this ambush, the booty will be plentiful.

224 Hunting in groups is common among the Sanemá, and they
262 do this particularly to surround a group of monkeys, peccaries,
[237] or in order to kill a feline. /207/ They do not eat the meat of jaguars, but keep the canine teeth in the roof of the house.
[482] They tie up the peccaries that they get, front feet to the back ones, load them on their backs, and carry them home. The meat of the peccary is greatly esteemed, and the whole rancheria gathers to eat the animal, with the exception of the young unmarried men, who, by order of the capitan, must not taste the meat so that the hunters who have killed the animals will not die. They may, however, eat other kinds of meat and the food which they most like.

There are some animals that the Sanemá are prohibited from hunting: thus, they do not eat snakes, they kill the cayman, but
[.766] do not sample its flesh. The Sanemá of the Erebato told us that they cremate caymans as they do men, for, in fact, as far as
[784] they are concerned, caymans were previously men. It is taboo to kill a morrocoy or a turtle. They were people before and Omao
262 does not permit them to be killed. There are other animals which
223 they kill and eat only under certain conditions, among them the eagle (21).

> 21. The Surará and Pakidai kill the eagle, but throw away its flesh. They say that it transmits sickness (Becher, 1960, p. 77). (Cf. the section on "death" in the present study /see pp. 93-94 /.)

223 If a hunter comes upon an eagle, he believes that he is facing
825 a speciman of a species of animal which was previously a person.
262 He may be facing a friend or an enemy. Therefore, before shooting, he asks the animal if it is a friend or an enemy, and only if

262 /207 cont./
223 it answers that it is an enemy is he to kill it. In the majority of
825 cases it turns out to be an enemy, and the hunter kills it with a double aim: to have meat and to cause an enemy to disappear. The hunter carries the eagle home, and his wife prepares it for
[514] food. Those who eat the meat must not defecate on the ground,
[785] but only in the water. The hunter himself must not eat any of this meat and fasts for two months. The eagle "weighs heavily" on his chest, and only when it has "gone upwards" does the hunter get better and begin to feel well again. From now on those who have eaten of the meat may live without taking the above-mentioned precautions (22).

22. See the section which deals with "war" /see p. 57 /.

825 It might be said that for every Sanemá rancheria there exists a rancheria of eagles and of hanekasá. This belief has characteristics of the idea of the alter ego, and the Sanemá apply kinship terms to these animals when they speak to them. The same occurs with regard to jaguars and other animals which they mentioned to us vaguely.

226 Fishing plays a very secondary role in the Sanemá economy.
[433] They fish with barbasco, with bow and arrow, but we have not seen special arrows for this purpose. In recent times they have adopted fishhooks, which they now use quite frequently.

222 /208/ Of secondary importance, coming after hunting, is
[527] the gathering of various kinds of small animals, insects, wild fruit, and also honey and eggs. The shoots of palms represent an important part of the diet, but above all the fruit of the pijiguao palm (Guilielma sp.), the harvest of which, during the first three months of the year, marks the time of festivities and other social
[114] activities. We were not able to gather much information from the Sanemá regarding this matter, but Barker (1953, pp. 447-48), Zerries (1955b), and Becher (1960) refer to this festive occasion in greater detail, according to their observation of it among the Waica, Pakidai, and Surara (cf. Vinci, 1959, pp. 111-118).